CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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PUBLIC SCHOOLS.

We have been requested by a gentleman interested in the School about to be established at the north part of this city, to insert in the Register, the two concluding numbers of a series of essays on *Our Public Schools*, which have lately appeared in the Palladium. We cheerfully comply with his request. We learn that a petition has been presented to the School Committee, by a number of respectable inhabitants of that section of the city, praying that the system of Mutual Instruction, now in succesful operation at the basement school in Boylston School House, Fort Hill, may be introduced into the school about to be established.

In recommending to the Citizens of Boston to make a full experiment of the system of Mutual Instruction, now in successful operation in Europe and the United States, it is imcumbent on its friends to point out the superior advantages of this mode over the ancient system. To perform this duty fairly, it will not be proper to contrast this system with schools in which defects are alleged to exist, owing more perhaps to neglect of visitations than incompetency of instructers. On the contrary it will be presumed, in this comparison, that the schools taught in the usual mode, are models of excellence.—Nor is it intended to intimate that this scheme is to supersede the old system among us. It is merely to be auxiliary, preparatory. In England it has been attempted to teach some of the living languages in these schools, and in Edinburgh the dead languages were essayed. The system does not seem capable of so high studies, and it is almost universally conceded that the instruction in these schools must be chiefly limited to the elementary branches of education—*reading, spelling, writing, arithmetic and needle-work.* It is contended that the elements of knowledge can be taught with decidedly superior advantages on this system; and it is now proposed to adduce proof of this opinion.

1. *Economy in expense.*—This, it is acknowledged, should not be an object of first concern with parents or the public controllers of schools. Better is it for a parent to expend his whole property, in educating his children, than to amass a fortune to be hoarded or squandered by ignorant sons or daughters. Better is it for the community to expend large sums in bestowing knowledge upon youth, than to suffer them to grow up in ignorance, the mother of crime. Whilst liberality is recommended, it is folly to be profuse; to gain the most for a given sum is a point in economy equally incumbent on individuals and public authorities.

In a very large school in Manchester, England, the average expenses for each pupil did not exceed $1,37 per annum, but there were nearly 900 taught, full treble the number that can be instructed, in one room, by a single teacher, advantageously. In Philadelphia, the annual expense of each scholar is about $4. In Newburyport, it is believed that one half the usual expense is saved by this system. Here, the annual expense of each pupil, at a school of 300, may be estimated at $4. Such a school would require but one instructer. Let the moderate expense be compared with that of our Primary and Grammar schools. The children, in the former, cost the inhabitants for each, $5 annually. The average number of pupils in the six Grammar schools (according to the result ascertained by the School Committee at the semi-annual visitation last March) was 232. Girls are permitted to attend only during the summer season. If it is calculated that as many girls attend during the period permitted, as there are boys, the average number, in these six schools, during the whole year, may be stated at 290. The salaries of the masters are $3600, in each school. This gives, for annual expense of each scholar, $12,41. It appears then that the education of youth in the Grammar schools costs the inhabitants more than treble the expense of youth who would be taught in the school of mutual instruction, if one were adopted in this City. Thus it is apparent that the new system will be an economical one.

2. *Regularity of attendance.*—From time immemorial children, in general, in early life, have shown little inclination to attend regularly and punctually on instruction, "creeping, like snails, unwilling to school." This is often one of the greatest difficulties parents experience in the management of their children, and instructers ordinarily find a greater consumption of birch in endeavours to stay the evil of truanting, than all others united. The sin should not be laid to "Adam's Fall," but to the tedious, listless, uniform course of dilatory instruction, in which they can take but small interest. Like medicine, which they take because forced to believe it will do them good, so they learn the dry and bitter lesson from any motive but love of learning. The masters are not to blame; for how is it possible for one or two men to instruct, in the old mode, one, two, or three hundred youth? If a boy or girl has the opportunity of reading two verses, or spelling three or four words, in the course of half a day, they have their share, and the rest of the school hours are devoted to catching flies, cutting the desks, or other ingenious modes of killing time.

Unlike most other elementary schools, the pupils who attend schools of mutual instruction, are generally punctual and regular in attendance. A comparison was made last winter, the same day, between the attendance of scholars in one of our grammar schools, and the school of mutual instruction, under this disadvantage—the former was one of the best, if not the very best, in town, and easy of access; while the latter was inconveniently situated and fitted up, and the instructer almost a stranger to the pupils. The result was, that fifty-three per cent. of those on the list in the grammar school attended, while seventy-six per cent. of the number belonging to the school of mutual instruction were present. What is the reason of this? It is answered, because the course of instruction is pleasant to the scholars, and they love to go to these schools.

3. *Excellence of discipline and government.*—The rules of controling the scholars, preserving order, commanding obedience, exciting to diligence, are admirable, and, to use the words of one of the learned justices of our highest court, "deserving of great commendation." One of the most obvious evils in common schools is the idleness of a considerable portion of the pupils. Probably three quarters of the whole term of instruction, between the ages of six and twelve, is lost in our schools. The boy has learned his lesson, and the master is too busy to hear him recite; or he has omitted to learn it, calculating he should be overlooked in the crowd. On the contrary the most obvious excellence in this system, and it is the first thing that meets the eye and delights the hearts of the visiters is the universal occupation of the children, resembling in activity a hive of bees. Idleness, that parent of roguery and crime, is unknown; the idle boy would find no companion, he would be an object of distinguished notice in the school.—This industrious application is not the consequence of severity; it is a cheerful labour, as is proved by the circumstance that the hour of retiring generally comes upon the diligent young pupil by surprize. In this respect, then, this system has a decided preference to the old.

4 *Facility and thoroughness of instruction.*—The union of these qualities may appear contrary to the sentiment of persons generally.—What is quickly learned, is often suddenly forgotten, and acquisition is usually thought to be the fruit of long continued exertion. But it will be shown that this seemingly paradoxical union is indisputably correct. In the first place, there is no doubt but the expedition in communicating instruction is unrivalled. It partakes of the nature of a telegraph. A school of 300 pupils acts like a single person, and no military corps perform their evolutions with greater facility or precision. In the second place the experience in all these schools shows that the objection of the instruction not being sufficiently impressed on the memory of children, on account of the rapidity with which it is conveyed, is incorrect. Twenty-two years' experience of the sure and regular improvement of the scholars, in many places, is a sufficient answer to the objection.

Important advantages, in favour of the system of mutual instruction, have already been stated. Many facts, corroborating the statements made, might easily be adduced; but as none, *acquainted with the system*, deny their correctness, it is deemed unnecessary to enter into details. If, as is ardently hoped, parents will be induced to examine the claims of this improved mode of instruction, they will concur in the views that have been presented, and hail the introduction of this system into this city, as an epoch in our literary and philanthropic annals.

Not only are children delighted with the course of instruction here pursued, but parents manifest, wherever it prevails, an anxiety for their children to come to these schools, finding they improve so much faster than in any other. To the scholars the hour of adjournment arrives unexpectedly, and they show no impatience to have the school hours over. If then the instruction is pleasant and thorough; if much is learned, and that in an agreeable manner, this appears to be the acme of school discipline and tuition. Only one more important advantage of this system will be stated, and that, being beyond all comparison the greatest that has been, or can be named, deserves the serious consideration of every parent, statesman, philanthropist, and christian.

5. *The influence this system has on the character of the scholars.*

It is a grand feature in this system to teach the youth self-reliance, also to enable them to assist each other, to be habituated to order, strict discipline, neatness in their persons and apparel, and continued industry. These schools are distinguished for producing an improvement in the condition of the poor, and the habits and appearance of their children, their good order, their industry, and in the zeal and ability of instructers. The monitors have the immediate instruction of the classes, decide upon the performances of the scholars, hear them read, spell, &c. Thus they acquire a habit of discrimination, their judgments are matured, they are induced to reflection, and by teaching youth a little younger than themselves, they have impressed on their memories the studies they have gone through. A very obvious and important advantage in monitorial instruction is, it provides for a perpetual inspection of every part of the school, so that none are overlooked as it regards their recitations or discipline.

It was stated to the writer, by one of the trustees of a free school in New-York, that there had not been an instance of any boy or girl, who had been taught in their school for mutual instruction, having been arraigned before any court charged with any criminal offence. This is a fact worth all the speculation in the world. It is a great and decided argument in favour of these schools, which are moral nurseries, and are, as is fully believed, doing more to ameliorate the condition of persons in humble life, and instilling habits of industry, obedience to the laws, and reverence of God, than all other means whatever.

At this time, when the attention of so many philanthropists is anxiously turned to improving the condition of the poor, it is a matter worthy their highest consideration, whether any means can be adopted to attain the object of their wishes, promising so great success as the fostering this institution just commenced amongst us. Educate the poor, stimulate their industry, form them to habits of cleanliness, mutual and self-respect, instil moral and religious truths, and beggary and crime will be essentially diminished; the condition of the poor will be raised, and many promising youth rescued from vice and ruin. As evidence of what the system can produce, it may be stated, that the person who is now master of the best school for mutual instruction in the city of New-York, was a poor boy, taken from the Alms House, not knowing to this day either of his parents, and received his sole education in one of these schools, of which he is now an able and respected instructer.

As then, this system ensures, 1. *Economy in expense*, 2. *Regularity of attendance*, 3. *Excellency of discipline and government*, 4. *Facility and thoroughness of instruction*, and 5, *A moral and beneficial influence on the character*—it recommends itself to the countenance and patronage of the enlightened citizens of Boston, whose reputation for literary and philanthropic efforts already stand high throughout the nation, and cannot but be advanced by introducing a system so eminently conducive to the improvement of the youth, and well being of society. BELL.

FOX'S LECTURES
ON WAR.

[*Continued from Christian Register, page* 161.]

How fatal are wars to liberty! Standing armies make tyrants, where they do not find them. Why does all the world speak of Washington as a singular character? He commanded a victorious army, and did not become a military despot. The exception is likely to remain unparalleled. The absolute obedience of soldiers, and power of generals, is fatal to civil liberty. Its death-warrant is signed in any country which aspires to conquest and military glory. Thus was Rome ruined. The armies made their commanders emperors, who, by their aid made the people slaves, until the citizens, who in their days of freedom looked down upon sovereigns, held property and life at the caprice of any fool, or wretch, or villain, to whom the Prætorian bands gave the imperial crown, or sold it by public auction. Freedom is as essential to improvement, as the air we breathe is to our existence. The ornamental arts, or lighter literature, may be the trappings of a tyrant's throne, but genius cannot breathe the atmosphere of slavery. Its productions wither in the shade of a despot's palace, though glittering with splendid ornaments, while they flourish on the barren rock, exposed to the winds, and beaten by the storm. The captive Hebrews hung their harps on the willows of the proud Euphrates, but by the lowlier stream of Jordan they struck them joyously to the sweetest and loftiest songs of Zion. With liberty, farewell the strength, and pride, and glory of intellect—oppression first forges its fetters, and then digs its grave.

And are mankind always to be driven by ambition, like sheep to the shambles? Is there in the road to improvement, to be at every step, a stumbling block? Yes, say some philosophers, whose doctrines have, from various causes, obtained a temporary prevalence, the world must always be subject to the scourge of war, to keep down the excess of population: and even were we arrived at Utopian felicity, this same tendency to excessive population, would prevent its permanence, and bring back war to avert starvation. This, if true, drops the curtain on our hopes, and falsifies the wishes of benevolence and the promises of heaven. The effect on a state of high improvement, once gained, belongs to our next Lecture. We only ask now, what is really the effect of wars on population? The evil of excessive population consists, not in the absolute number, but in its extending beyond the means of subsistence. While there is food, numbers are advantageous. Their increase is a good, provided the means of subsistence increase also. As war is now conducted, that increase may be stopped, or retarded; but the means of subsistence are diminished also, and in a greater proportion. By withdrawing hands from agriculture, and by enormous waste and destruction, it is the fact that war destroys the means of living, in a greater proportion than it destroys life; and consequently leaves society in a worse condition, as to the real or imagined evil of a redundant population, than at its commencement. It is as if a community in danger of famine, should destroy a hundred of its members, and in the struggle waste the food of two hundred—they would be in greater danger than before. And while the effect of war on the amount of population compared with the means of subsistence has been overlooked, its influence on the absolute amount has been greatly overrated. Even during the late destructive contests, the population of the greater part of Europe increased considerably. To a certain extent, war acts rather as a stimulus than as a check. The demand for men produces a supply; and while he can pay for them, the slaughter-house of the conqueror, like that of the butcher, will not want a supply of victims. But enough of an objection which is only formidable because it is fashionable.

The hope that nations may ever have sufficient wisdom and goodness to decide their differences by a more rational mode than hiring men to cut throats and burn towns, is so commonly scouted as visionary, that it is expedient to appeal to fact and experience, and inquire what improvement has already taken place on this very subject. Perhaps if fifty or sixty years ago some of these cold-hearted philosophers had been asked which would be abolished first, the Slave Trade, or War, they might have hesitated—both were under the patronage of governments, both could plead the prescription of antiquity, both seemed the interest of large and powerful bodies of men, and had nothing against them but reason and justice. They would have hesitated—and deemed it a choice between two impossibilities. And the slave trade *is* abolished, and the practice is felony.—Two facts are cheering. 1. Peace now scarcely differs more from war, than modern warfare does from ancient. We see in barbarous states what war must have been originally. It is mere slaughter. No quarter is given. All advantages are taken. Among the New Zealanders, and Aboriginal Americans, there is nothing like the openness and honour of European conflict. To lie in wait and rush unawares upon their prey; to fire upon him from unsuspected ambush; to steal in the dead of night, set fire to the huts, and massacre the inhabitants as they fly naked and defenceless from the flames; these are their deeds of glory. In Greece and Rome the vanquished had only the alternative of death or slavery. What would be thought now of the insulting ceremony of leading princes and nobles through the streets, chained to a triumphal chariot, for the mob to gaze at—and then dismissing them to menial attendance on their victors? The proportion of the numbers slain to those engaged, is trifling now, in comparison with the battles of antiquity; to say nothing of wars of cold-blooded massacre, and complete extermination. The improvements in the arts of war have pretty uniformly tended to make it more a matter of calculation and less of force and slaughter. Perhaps, too, the advance of physical science may lead to discoveries and inventions which will have an unexpected and happy influence At first brute strength alone decided contests. Discipline took off part of its superiority; and the use of gunpowder almost equalizes the weak with the strong. May not some future invention level the many with the few, or at least provide means of defence, which will baffle an immense superiority of numbers? Destructive machinery seems peculiarly adapted for this purpose. The torpedo may be improved so as to protect the fishing boat from the man of war, and secure the coast from desolation, However we shudder at such instruments, they may, perhaps, be brought to an infernal perfection, which will serve the cause of humanity, by infinitely multiplying the perils of encroachment and attack. However this may be, it is obvious that there is more of mind in the conduct of war, and of humanity in its operations. Half the horrors of ancient warfare have vanished. What is to stop the progress here? 2. The tendencies of society have been, and are, to limit war, and consequently to abolish it ultimately. It cannot take place now in numerous situations where it used to rage. The formation of society stops individual hostilities. Private war, once so general and destructive is abolished. In England once Baron warred upon Baron, and castle against castle hoisted the flag of defiance. Those combats have ceased, and for ever. What rivers of blood have Scotch and English shed in desperate struggles! From all appearance, they have waged their last war with each other. Had the United States of America been, by different formation and circumstances, disunited kingdoms or republics, what incessant and bloody conflicts would have deluged that continent! In this respect, the tendency of small states to coalesce into larger, and of large ones into a sort of federal union, is auspicious to mankind. At present, all the great powers of Europe are in alliance: this may be only the coalition of governors. Supposing all those governors to become the faithful guardians of free nations, that union might remain—the arbiter of national disputes, the congress of peace and justice.

The wide diffusion of knowledge and Christianity, which we have already seen good reason to anticipate, and the hope of which will be further confirmed by considerations to which we shall hereafter advert, encourages us to argue from the manifest guilt and folly of wars, to their disuse and abolition. Let but the great majority become enlightened, and although certain classes of society may still be interested in exciting an appeal to the sword, there can be no want of

means to prevent the sacrifice of the general good to their vanity, avarice or madness. Wars may be divided, according to their causes, into four principal classes.

Extract from Chillingworth.

"By the religion of Protestants I do no understand the doctrine of Luther, or Calvin, or Melancthon, nor the confession of Augusta, or Geneva, nor the catechism of Heidelberg, nor the articles of the church of England, no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with greater harmony, as a perfect rule of their faith and actions, that is, the Bible. The Bible, I say, the Bible only is the religion of Protestants; whatever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold as matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor nor require the belief of it of others, without most high and schismatical presumption. I, for my part, after a long (and as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with my own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against the fathers of another age. Traditive interpretations of scripture are pretended, but few or none are found. No tradition but only of scripture can derive itself from the fountain, but may be plainly proved to be brought in at such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of scripture only for any considering man to build upon. This, therefore, and this only I have reason to believe. This I will profess, according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry christians should take it from me. Propose me any thing out of this book, and require whether I believe it or no; and seem it ever so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this; God said so, therefore it is true. In other things I will take no man's liberty of judging from him, neither shall any man take mine from me. I will think no man the worse man, nor the worse christian; I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore men ought not to require any more of any man than this, to believe the scriptures to be God's word, to endeavour to find the true sense of it, and to live according to it."

Extract from Baxter.

The famous and pious Mr. Baxter in his twenty-sixth direction for peace of conscience, &c. observes: "By the occasion of heretics' quarrels and errors, the serpent steps in, and will needs be a spirit of zeal in the church; and he will so overdo against heretics, that he persuades them, they must enlarge their creed, and add this clause against one, and that against another, and all was but for the perfecting and preserving of the christian faith. And so he brings it to be a matter of so much wit to be a christian (as Erasmus complains) that ordinary heads were not able to reach it. He had got them, with a religious zealous cruelty to their own and others souls, to lay all their salvation, and the peace of the church, upon some unsearchable mysteries about the trinity, which God either never revealed, or never clearly revealed, or never laid so great a stress upon; yet he persuades them, that there was scripture proof enough for these: Only the scripture spake it but in the premises, or in darker terms, and they must gather into their creeds the consequences, and put it into plainer expressions which heretics might not so easily corrupt, pervert, or evade. Was not this reverend zeal? And was not the devil seemingly now a christian of the most judicious and forward sort? But what got he at this one game? 1. He necessitated *implicit faith* even in fundamentals, when he had got points beyond a vulgar reach among fundamentals. 2. He necessitated some living judge for the determining of fundamentals, *quoad nos*, though not *in se* (the soul of popish wickedness) that is, what it is in sense that the people must take for fundamentals. 3. He got standing verdict against the perfection and sufficiency of scripture, (and consequently against Christ, his spirit, his apostles, and the christian faith) that it will not afford us so much as a creed or system of fundamentals, or points absolutely necessary to salvation and brotherly communion, in fit or tolerable phrases; but we must mend the language at least. 4. He opened a gap for human additions, at which he might afterwards bring in more at his pleasure. 5. He framed an engine for an infallible division, and to tear in pieces the church, casting out all as heretics that could not subscribe to his additions, and necessitating separation by all dissenters, to the world's end, till the devil's engine be overthrown. 6. And hereby he lays a ground upon the divisions of christians, to bring men into doubt of all religion, as not knowing which is the right. 7. And he lays the ground of certain heart-burnings and mutual hatred, contentions, revilings, and enmity. Is not here enough got at one cast? Doth there need any more to the establishing of the Romish and hellish darkness? Did not this one act found the seat of Rome? Did not the devil get more in his cloke in a day, than he could get by his sword in three hundred years? Yea, and where modesty restrains men from putting all such inventions and explications in their creed, the devil persuaded men, that they being the judgments of godly reverend divines, (no doubt to be reverenced valued and heard) it is almost as much as if it were in the creed; and therefore whoever dissenteth, must be noted with a black coal, and you must disgrace him, and avoid communion with him, as an heretic. Had it not been for this one plot, the christian faith had been kept pure; religion had been one, the church had been one, and the hearts of christians had been more one than they are. Had not the devil turned orthodox, he had not made so many true christians heretics, as Epiphanius and Austin have enrolled in the black list: Had not the enemy of truth and peace got into the chair, and made so pathetic an oration as to inflame the minds of the lovers of truth to be over zealous for it, and to do too much, we might have had truth and peace to this day. Yea, still, if he see any man of experience and moderation stand up to reduce men to the ancient simplicity, he presently seems the most zealous for Christ, and tells the inexperienced leaders of the flocks, that it is in favour of some heresy that such a man speaks; he is plotting carnal syncretism, and attempting the reconcilement of Christ and Belial, he is tainted with popery, or socinianism, Arminianism, or Calvinism, or whatever may make him odious with those he speaks to. O what the devil hath got by over doing!"

The God of Tartary and Thibet.

The Grand Lama, the visible head of the Buddhist religion, resides near Lassa, the capital of the extensive regions of Thibet. Many regard him as the Deity incarnate, and others, as the vicegerent of Deity. His worshippers affirm that he never dies, but that his spirit only transmigrates into the body of a child, where it is detected by certain sacred tokens by the Lamas, or Priests. This is the God of the immense regions of Tartary and Thibet!

CHRISTIAN REGISTER.

FRIDAY EVENING, MAY 31, 1822.

Massachusetts Convention of Congregational Ministers.

For a great number of years, it has been the practice of the Congregational Ministers of Massachusetts, to meet in Boston, at the time of the general election. On the day following the election they have uniformly had a sermon delivered by one of their number, previously appointed, and have afterwards made a collection for the benefit of the widows and orphans of deceased clergymen. The acquaintance and intercourse which have in this manner been maintained between the clergy from different sections of the state, in connexion with the circumstance, that on these occasions they were united in the promotion of one of the most interesting of all charities, has happily tended hitherto to prevent their differences of theological speculation from breaking out into any unworthy and unchristian asperities.

We regret to say, however, that for the two last years there has been less of that pacific and amiable spirit manifested by a majority of the Convention than on any former occasion.—Till within a few years past, a considerable majority of the clergy who assembled on these occasions, were of what is called the *liberal* class. But, for the purpose of cultivating good feelings, and gratifying the reasonable wishes of a respectable minority, the liberal clergy, every other year, assisted in the election of a preacher nominated by the then minority. For the two last years, special exertions have been made to bring together as many of the orthodox clergy as practicable. The result has been, that of the clergy present at Convention, a majority have been of this description. The liberal clergy thought they had a right to expect that the same courtesy would now be exercised toward themselves in relation to the nomination and choice of a preacher, as they had formerly exercised toward the orthodox, while in the minority. We are sorry to say that in this most reasonable expectation, they have been disappointed. The four last preachers that have been elected have been appointed without any regard to the wishes of a large minority of the Convention.

Much however as we regret the illiberality of this course of proceeding, there are other circumstances in the conduct of a majority of the Convention, which we think are a subject of still deeper regret. We allude to the introduction of questions which manifestly tend to excite a spirit of alienation and division, and which are no doubt designed to result in the establishment of tests which shall exclude from the Convention those who may think differently from the majority. This may not however, be the design of the movers of these questions; but if it be not, we know not what sufficient motive could have led to their introduction.

In 1821, an association of ministers in the south part of Plymouth County, proposed for the decision of the Convention, a question, of which the following is the substance. *What constitutes a Congregational Church, entitled to fellowship as such?* Many members of the Convention, venerable for age and experience, considered the question as altogether improper to be proposed to the Convention, and one which they had no authority to decide. In defence of their views of this subject they plead that the Convention was only a voluntary association, for the promotion of good Christian feelings among themselves, and charitable deeds toward the needy surviving friends of their deceased brethren. That it had no authority relative to matters of faith, and that all questions which claimed the interference of the Convention on such subjects were irregular and incognizable by that body.

The question however, was at that time urged on by the majority so far as to obtain a vote that a committee be chosen to consider and report upon it. But before this committee was chosen, a motion prevailed to adjourn *sine die*, which was considered as a virtual dismission of the question.

But this was not to be the end of the subject. At the meeting of the convention the present year, the Worcester North Association introduced the same subject by proposing for the decision of the convention, the following question: "*What constitutes a christian church with which we ought to hold communion as such?*"

In relation to this question, it was urged, as it was at the meeting in 1821, by many respectable members of the convention, that it was a question of evil tendency, not cognizable by the convention, and improper to be proposed for their decision. But these suggestions were without effect. A motion was carried to commit the subject to a committee of *thirteen*, who should report at the next meeting of the convention.

The liberal clergy who addressed the convention on this subject, bore their decided testimony against the whole proceedings, and we were happy to observe the consistency which was generally maintained by them, in refusing as they did, to vote at all for any member of a committee, the subject of whose duties they considered to be foreign from the original purposes, and not within the jurisdiction of the convention.

What may be the real object of this whole movement, we pretend not to determine, and hence we can form no opinion how far these objects are likely to be accomplished. We cannot however avoid remarking, that unless the question is intended to have some further bearing than merely to gratify the private wishes, or remove the scruples of individuals on the subject, it seems to us to have been wholly unworthy the great and systematic struggles that have been made to advance it thus far. We apprehend that few who look at the subject candidly can doubt that the purpose is to establish rules in the Convention which shall exclude all whose religious faith may be obnoxious to the majority; or, which is much the same thing, to effect, if practicable, a division of the Convention. We recollect, indeed, that in 1821, when this purpose was charged upon the advocates of the question then proposed, it was not denied, but was virtually admitted by a gentleman of eminence on the orthodox side, who proceeded to argue upon this as the real, and a justifiable ground of pursuing and perfecting the subject then before them. And we know not what reason we have to suppose that the purpose of introducing the subject is changed.

Admitting then, as we fear there is too much evidence, that this is its object, we cannot but feel that it is, on more accounts than one, a subject of the deepest regret. It is to be regretted on account of the influence it must have on the general reputation, and hence on the usefulness of the clergy as a body. The public sentiment as it regards religion, is generally influenced by the *example* of the ministers of religion. If any among them are seen claiming a superior sanctity and wisdom, or nourishing a spirit of alienation and exclusion toward their brethren, those that are without, who love the world more than they do God, and who are insensible to the greatness of their own infirmities and transgressions, are prompt to seize the bad example of their ministers as the justification of their own irreligion. This is an existing evil, an evil too of a magnitude not to be overlooked. May those who have been the instruments of introducing it and giving it its present threatening aspect look seriously to its consequences.

But another circumstance, perhaps equally worthy of consideration, is the influence which the exclusive measures that are now taking must eventually have on the condition of our religious societies throughout the state. One would naturally suppose that those who are urging these measures, might, in the broken and divided state of their own congregations, already have seen enough of the sad consequences of similar proceedings, to teach them, at least the *wisdom*, if not the *duty* of a different line of conduct. Can they really suppose that the great body of the *laity*, enlightened as they are on religious subjects, and possessing, as might be expected from the character of their civil institutions, a great spirit of religious independence and republicanism,—can they expect that under these circumstances the great body of the laity will tamely submit to the full operation, or even to the further prosecution of the exclusive plans which seem to have been projected? If they do thus think, we say most sincerely, we cannot but view it as carrying with it strong evidence of judicial infatuation.

It cannot reasonably be supposed that clergymen, who even now have scarcely sufficient hold on the affections of their people to retain their situations, (as is the fact with a considerable number) will be by them supported and borne through a systematic attempt to deprive a large body of their clerical brethren of their Christian rights and liberties. Nor can we believe that in the prosecution of the plans that are begun, they can continue to preserve the respect of the more consistent and reasonable part even of their own adherents. Whenever these unhappy consequences come upon them, let those who suffer and smart under them, charge them where they are due—to their own indiscretion, and to their *unjustifiable disregard* to the *feelings* and the *rights* of their brethren. For the honour of the *Christian* name; for the honour and usefulness of a profession which we respect and love; and for the success of the cause of true piety; we most devoutly hope that after the calm reflections of a year, the movers and advocates of the measures that are in train, will so wisely have counted the cost of their undertaking, as to conclude it is *expedient* for them as wise men, if it is not their *duty* as Christian Ministers, and ambassadors of the Prince of Peace, to heal, rather than to aggravate, the divisions that have, of late, been so unhappily increasing among Christians.

It appears by an article in a late number of one of the public papers of this city, that attempts are making in some parts of the state to effect a union between the Calvinistic Congregationalists, and the Baptists. At a meeting of Baptists and Congregationalists, lately *held* in Worcester, a committee of clergymen of the two denominations, from different towns, was chosen to consider how far the two denominations agree, and how far they may consistently and properly be united.

By the report of this Committee, it appears that they generally agree in the belief of the leading Calvinistic tenets. They also agree in considering the churches they respectively represent, as Christian Churches, and in acknowledging each other as regularly ordained ministers of Christ.

On the "*nature, mode and subjects* of baptism," and the "external qualification for communion at the Lord's table," they represent that they have not yet the happiness to harmonize. They recommend however that the different denominations freely unite in public religious services, and give and receive letters of dismission and recommendation to and from their respective churches, to such members as may desire it. They also report that it is proper and right that there should be an *occasional interchange of public labours*, between the different denominations. Lastly they recommend that the ministers of the two denominations, "(as far as they have intercourse) treat each other in a kind and brotherly manner," and express the hope that their present differences will soon cease, and that "existing impediments to their more perfect union may speedily be done away."

What probability there is that the remaining differences between these two denominations will be finally removed, and that a general union will take place between them, we are not sufficiently acquainted with the state of their views and feelings to predict. It seems to us however, that there are many indications that the religious denominations of this country, and perhaps of all Christian countries are fast tending to be merged in one or the other of two great parties, viz. *Protestants*, and *Anti-Protestants*, *i. e.* those on the one hand, who are governed by those great protestant principles, the *sufficiency of the scriptures*, and the *right of private judgment*; and, on the other hand, those who are opposed to these principles, and who would enforce the Roman Catholic doctrine of implicit and unreplying assent and obedience to the decrees and dogmas of their own self constituted tribunal.

The spirit of the last mentioned order of men, is one which has long prevailed in the world, but which, happily, begins to be deprived of the terrors with which it has been clothed. It was a

spirit which formerly had "its *bloody* sacrifices," but which now, has power only to "immolate character;" and we have the satisfaction to believe, with a venerable divine among us of eminent wisdom, that *this is too advanced an age*, or, (to use his own words,) that "*the world is now too old, to submit even to this kind of persecution much longer.*"

RELIGIOUS INTELLIGENCE.

The fifth annual meeting of the American Colonization Society was holden at Washington, (D. C.) on the 7th of March last. The former officers of the Society were unanimously re-elected. The officers are a *President*, fifteen *Vice-Presidents* (from ten different states) ten *Managers*, a *Corresponding* and a *Recording Secretary*, and a *Treasurer*.

The Society passed votes of thanks to our naval officers and men employed on the coast of Africa, for their exertions in suppressing the slave trade.

The Report of the Society speaks encouragingly of the prospects of final success in their undertaking. Though they have met with some reverses, yet there seems to be no insuperable obstacles in the way of the final accomplishment of what was originally planned.

Two agents of the society, Rev. Joseph R. Andrews, and Joseph B. Winn, have died during the year past, on the coast of Africa. Early in 1821, a company of black people, consisting of 28 effective labourers, besides a number of children were sent out to the coast of Africa, for the purpose of joining those who went out in company with Rev. Samuel Bacon the year before. Those who went out last year were permitted to form a temporary settlement at Fourn Bay, or Sierra Leone. Since that time arrangements have been made for the establishment of a colony on the continent. The agents of the society have opened a friendly intercourse with the Grand Bassa nation who reside near the Grain Coast of Guinea.

They have made a formal contract with the king, for a territory situated about 100 leagues south of Sierra Leone; and between the 5th and 6th degrees of north latitude. The natives of Africa are not found, as it was feared they would be, unfriendly to the settlement of a colony among them. A greater number of blacks have petitioned to be sent to join the colony than can be aided by the society. In the city of Philadelphia there are one hundred blacks who have been well recommended to the patronage of the society, and who express their desire to go out as colonists. Nearly an equal number from other places have also offered themselves, and it is ascertained that there is a disposition in many extensive proprietors of slaves in different parts of the United States to liberate and aid them in returning to Africa as soon as there is reasonable evidencethat the settlement is ready to receive them.

The sermon before the Massachusetts convention of Congregational ministers, was delivered yesterday by the Rev. Dr. Moore of Amherst, at the church in Brattle square. After service the sum of $359,57 was collected for the benefit of the families of deceased clergymen.

The number of tracts sold and distributed during the last year by the New-York Religious Tract Society, was 143,831. Upwards of 12,000 of these tracts were French and Spanish. Some of them were sent to the Secretary of State of the President of Hayti, and the President has expressed his intention to have them placed in the schools.

The number of tracts published the last year by the New-England Tract Society, was 468,000: the amount of their disbursements during the year, was upwards of $8,300. Above 70 clergymen have been made life-members of the Society by contributions of their parishioners.

At Richmond Va. there is an association called the Young Men's Missionary Society. Its object is to promote domestic missions. The fourth anniversary of the Society was holden on the 8th inst. The funds of the Society are small, and we are sorry to learn that the labours of their missionaries are nearly lost by being spread over a large tract of country. Instead of fixing them at some well chosen spot, and supporting them there till they have built up a society that will take care of itself, they instruct their missionaries to itinerate, and in this manner by dividing the labours of two or three months, among a number of different settlements, they effect comparatively nothing.

The number of tracts issued from the depository of the London Religious Tract Society during the year 1821, was nearly five millions.—About fifty new auxiliaries and depots were established during the year. The disbursements for the year were upwards of *thirty-three thousand* dollars.

Great efforts are making in various parts of Europe, in the circulation of tracts. Tract societies are organized in Amsterdam, in Zeist, and at Hamburg. It is stated by Dr. Pinkerton, that, at St. Petersburg, in Russia, *twenty-six* tracts have been published from the writings of the Metropolitan, Michael. About forty English tracts have been translated and circulated in Russia.

An association in British India, called the *Bellary Society*, circulated during the last year 10,000 English and native tracts.

The Rev. Drs. Patterson and Henderson are now traversing the remote parts of Russia for the purpose of promoting the institution of bible societies, and exciting in the people an interest in the circulation of the scriptures. It is stated by the latest accounts, that they meet with very encouraging success.

Funds have lately been sent from Britain and America to Calcutta for the purpose of establishing a school for the education of native females, and exertions have been made at different places for promoting this object, but the missionaries speak in very discouraging terms of their prospects. The prejudices of the natives are so deeply rooted that it is next to impossible to obtain female children to be instructed.

Table of Sunday Schools in England formed from the Report of the Sunday School Union for the year ending May 1, 1821.

Place.	No. Schools.	No. Teachers.	No. Scholars.
London,	324	4,438	48,862
Country Schools,	2,456	29,217	270,894
Wales,	160	310	14,633
Isle of Man,	46	344	2,361
Scotland,	676	1,918	44,683
Ireland,	1,353	—	135,600
	5,015	36,227	517,583

The increase of schools since the last year's report, is 789; teachers, 3,890; scholars, 90,030

The population of the great city of Calcutta, is composed of English, Hindoos, Mussulmen, Portuguese. & Armenians, and we are told by the missionaries that in order to gain their attention they must be addressed in there own language, though they generally understand other languages. A learned Hindoo, however, would reject, with disdain, a tract offered to him unless it was written in *Sanscrit*. And a learned Mussulman would expect that it be presented to him in Persian.

From the Philadelphia Union.

Last week our city was honoured with the presence of several hundred clergymen—the Presbyterian General Assembly, Episcopal Convention, Methodist Conference, Associate Reformed Synod, and, as we are informed, the Baptist Association also, all sitting at the same time. The General Assembly has not yet risen, and its present session will be rendered remarkable, by the union, which has long been in contemplation, having been effected between the Presbyterian and Associate Reformed Churches.

DOMESTIC SUMMARY.

Massachusetts Legislature.

On Wednesday, at 10 o'clock, the newly elected members of the House of Representatives met at the State House. They were called to order by Mr. Walter of Boston. It being ascertained that a quorum was present, a committee was appointed to inform the Governor that the members elect of the House were ready to be qualified according to the constitution. His Excellency the Governor, His Honour the Lieutenant Governor, and the Hon. Council then came in and the members were qualified by taking the usual oaths.

The House proceeded to ballot for a Clerk. Pelham H Warren Esq. received 99 votes and was chosen. It was understood that Mr. Pollard, who has for several years past been elected Clerk, declined being a candidate.

The House then proceeded to the choice of a Speaker. After four ballotings the Hon. Levi Lincoln, of Worcester, was chosen. He accepted the appointment in an appropriate address, and was conducted to the chair.

A committee was appointed on the part of the House, to examine and count the votes for Governor and Lieutenant Governor,—also a committee to report rules and orders for the government of the House.

The Senate made choice of the Hon. John Phillips, as President. Samuel F. Lyman Esq. of Cambridge, was chosen Clerk, Mr. Cleary the clerk in former years, having declined a re-election.

The Governor, Lieutenant Governor, members of the Council, Senate and House of Representatives, then moved in procession to the Old South Church to attend the usual religious services. The preacher on this occasion was the Rev. Dan Huntington of Hadley.

The eight vacancies in the Senate were yesterday filled by the election of the following gentlemen, for Suffolk, Hon. Jonathan Hunnewell, and Benj. Russell Esq.—Middlesex, Messrs. John Abbot, and Timothy Walker.—Norfolk, Lewis Fisher.—Plymouth, N. M. Davis Esq.—Hampshire, Joseph Strong Jr.—Franklin, Hon. Elisha Hoyt.

A letter was yesterday received in Senate, from the Hon. H. G. Otis, resigning the office of Senator of the United States.

Trade is said to be uncommonly brisk at Philadelphia, where the merchants are remarked to be more numerous, and to be purchasing with greater spirit than at any former period.

We are sorry to hear that the Rev. Dr. Mason, President of Dickinson College, Carlisle, is now lying dangerously ill, in consequence of a fall from his horse about two weeks since, by which one of his ribs was broken, and some further injury received. The horse was frightened by the report of a gun, fired by a boy in the vicinity of the road. *Phil. Un.*

On Tuesday, the Rev. Dr. Channing, of this city and his lady, embarked in the ship Mercury, for Liverpool. It is expected that they will be absent about a year.

Proposals have been issued for the publication of an Agricultural Newspaper, in this city, to be called the "*New-England Farmer.*" If the paper should go into operation, it is to be edited by a gentleman of talents, and who has an extensive knowledge of agriculture, both theoretical and practical.

A charter has been granted by the Legislature of Connecticut, for the construction of a canal from tide water in New-Haven harbour, to the South line of Massachusetts.

We understand that a canal from the vicinity of the White Hills, in New-Hampshire, to Portland, in Maine, has been contemplated for some years, and that 200 shares in it have been subscribed for in Portland.

Miligan and Welchman, who were some time since convicted of robbing the Phœnix Bank in the city of New-York, have been sentenced to the State Prison for nine years.

Fire—The Cotton manufacturing establishment at Watertown, took fire on Thursday morning while the hands were at breakfast, and was consumed.

Literary.—The *Martyr of Antioch*, a new tragedy, by Henry Milman, is just published in the city of New York.

Transylvania University.—The number of students in this institution is 383. It appears by the Catalogue, just published, that there are 46 in the Law Class, 158 in the Medical Class, 39 Seniors, 39 juniors, 31 Sophomores, 29 Freshmen, and 62 in Preparatory Department. There has been a gradual increase of the higher classes, since the reorganization of the institution in 1818; the under graduates this year, in comparison with the last, is fifteen; of the Law Clasa forty; of the Medical Class forty-five; and of the whole Catalogue, one hundred and one. *N. Y. pap.*

The distance from the mouth of the Arkansas River to Little Rock, the seat of government of Arkansas, is computed at 300 miles; and the distance thence to the Cherokee Missionary Establishment on the Arkansas, at 130 miles. Recently, a steam boat ascended the river the whole distance from Missisippi River to within 12 miles of the Missionary Establishment. *ib.*

Old Age.—There are three persons now residing in Hanson, within the distance of half a mile, whose several ages, added together amount to 273 years.

A valuable quarry of burr stone has been lately found at Lockport, N. Y.

FOREIGN.

Our latest foreign news is by the English brig Friends, which arrived on Wednesday evening from Liverpool. London papers have been received to the 20th of April, and Liverpool to the 24th. Negociations were still pending between Russia and Turkey. Strong hopes were entertained by some that war might be avoided. It is said that the Emperor of Austria was much engaged in endeavouring to prevent war, and had personally written to the Emperor of Russia on the subject.

Reports that had been circulated that the royal family of Spain had been assassinated, were without foundation. The disturbances in Ireland were subsiding.

We perceive by the New-York American, that a report reached Laguira, 7th inst. that the Royalists had been defeated near Maracaibo, and that Morales had escaped and fled.

Mexico and its dependencies have nearly 8,000,000 inhabitants—Colombia, nearly 3—Buenos Ayres, 1,500,000—Peru, nearly 2,000,000. As Mexico has sent off most of the European troops, a counter-revolution is hardly to be expected.

The Colombian government of South-America have made communications to the general cabinets of Europe, through M. Zea, their ambassador. He states that his government will refuse to communicate with those governments which do not recognize that of Colombia.

The British resident at Bagdad, Claudius John Rich, is reported to have died at Shiraz, in Persia, Oct. 5, 1821.

West India Trade.—A meeting of ship owners engaged in the West India trade had been held at London, and resolutions were passed in favour of renewing the commercial intercourse between the colonies and the United States of America. It was further resolved, that the meeeting should join the general ship-owners, in the object of maintaining a reduction of the West India dock charges.—*From the New York Statesman.*

It is stated that Mr. Gallatin would leave France, in the month of April, on his return to the United States.

Of 257 mendicants lately set to work in London, 196 absconded in a day or two

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Wheat and Flour.—The South American markets for flour are likely to continue very good for the present year. The crop of Wheat has failed in Chili, and scarcity is seriously felt in all parts of the republc. O'Higgins, the political chief of the Chilian government, has in consequence prohibited the exportation of wheat, flour, and bread from its ports.

Vintage in France–Several letters from France, as late as the 8th ulti. furnish indubitable testimony, that by alternate frosts, the vintage was calculated to fall short of its usual abundance full one half. In consequence of this unexpected blight, prices of spirits were advancing rapidly.

A letter from Havana, dated 4th May, states, that two launches, well armed, left that place the day previous—they have on board about 100 men, and are sent out for the purpose of destroying the piratical nests about Cape Antonio.

Latest from Europe.—By an arrival at New York in 29 days from Liverpool, London dates to the 25th of April, and Liverpool to the 28th, have been received.

Negociations at Constantinople, continued with considerable prospect of a final settlement of difficulties.

The afflicting intelligence is brought by this arrival, of the loss of the Liverpool packet Albion from New York. Of the crew and passengers, amounting to forty three, it is said that only nine were saved.

Acts passed at the first session of the Seventeenth United States Congress.

(CONTINUED FROM OUR LAST.)

An act for the relief of John Holmes.

An act further to establish the compensation of officers of the customs, and to alter certain collection districts, and for other purposes.

An act authorising the payment of a sum of money to Thomas Shields.

An act granting a right of pre-emption to Noble Osborne and Wm. Doake.

An act for the relief of the president and directors of the Planters' Bank of New Orleans.

An act to designate the boundaries of a land district and for the establishment of a land office in the state of Indiania.

An act authorizing the payment of a sum of money to John Gooding and James Williams.

An act for the relief of Samuel Walker.

An act to authorise the building of light houses therein mentioned and for other purposes.

An act for the relief of Matthew M'Nair.

An act to establish an additional land office in the state of Illinois.

An act granting a tract of land to William Conner and wife, and to their children.

An act for ascertaining claims to titles to land within the territory of Florida.

An act for the relief of the sureties of Josiah Pettipool.

An act to provide for the collection of duties on imports and tonnage in Florida, and for other purposes.

An act for the relief of the legal representatives of Joseph Hodgson deceased.

An act to repeal the fourteenth section of an act to reduce and fix the military peace establisment, passed the second of March, 1821.

An act to authorise and empower the corporation of the city of Washington in the District of Columbia, to drain the low grounds, on and near the reservations and to improve and ornament certain parts of such reservations.

An act for the relief of the representatives of Greenberry H. Murphy.

An act to relieve the people of Florida from the operation of certain ordinances.

Acts which originated in the House.

An act reviving and extending the time allowed for the redemption of land sold for direct taxes.

An act to revive and continue in force an act, entitled "an act to provide for persons who were disabled by known wounds in the revolutionary war."

An act to provide for paying to the states of Missouri, Missisippi and Alabama, three per cent. of the net proceeds arising from the sale of public lands within the same.

An act for the relief of sundry citizens of Baltimore.

An act for the relief of Samuel Clarkson and Alexander Emslie.

An act for the relief of Isaac Finch,

An act for the relief of Peggy Mellen.

An act to authorize the conveyance of a tract of land to the city of New York.

An act to authorize the payment of certain certificates.

An act for the relief of James May, and the representatives of William Macomb.

ERRATA.

On acconnt of the haste with which our last number was put to press, some literal errors escaped us. We mention only a few of the most essential. In the first of p. 163, for Photius, read Photinus—in Samosatra, omit r; in Elliot, omit one l; in Chauucey, omit e.

MARRIED,

In this city, on Thursday evening last, by the Rev. Mr. Pierpont, Josiah Hovey, Esq. of Cambridgeport, to Mrs. Mary Forbes.

At Cambridgeport, Capt. Benjamin Gorham to Miss Frances Harrison.

In South Bridgewater, by the Rev. R. M. Hodges Mr. Abraham Washburn Jr. to Miss Pamela Keith.

At Wiscasset, Dr. P. R. Theobald, to Miss Ann Augusta Shepard.

DIED,

In this city, Mr. John Robinson, aged 47.--George S. Taylor, only child of Capt. George Taylor, aged 14 months.—Mrs, Elizabeth Everett, aged 38, wife of Mr, Otis Everett.

At Andover, Miss Mary C. Devereux, daughter of Capt. James Devereux, of Salem.

At North Bridgwater, Mrs. Huntington, wife of Rev. Daniel Huntington,

In Kennebunk, very suddenly, on the 23d ultimo, of the Aneurism of the heart, Miss Charlotte Hatch, aged 20, daughter of Capt. Joseph Hatch. How frail are mortals, to-day the blooming rose, to-morrow food for worms. An ardent friend, an affectionate sister, a father's hopes and a mother's consolation, snatched from them in a moment. But if amiableness of disposition, purity of thought, forgiveness of injury, and rectitude of heart are desirable traits of the human character, we cannot but hope she has gone to receive a rich reward from the hands of Him, who is the friend and rewarder of virtue. [Communicated·]

In Concord (N. H.) Mr. Reuben Abbot, aged C. years. The pall-bearers at his funeral were Messrs. Richard Herbert. aged 92. Robart Davis, 88. John Chute, 86. John Blanchard, 85. Joseph Farnum, 82. John Eastman, 75

☞ Subscriptions for the CHRISTIAN REGISTER are received at No. 47, Marlboro'-Street, corner of Franklin-Street. To new subscribers, who take the past numbers, the first year's subscription, (ending August 17, 1822) will be but *two dollars.*

Christian Disciple.

JUST published, by Wells & Lilly, Court-Street, the *Christian Disciple* for March and April, 1822.

POETRY.

From the Baltimore Morning Chronicle.

"*And false the light on glory's plume.*"

* * * *

"*There's nothing bright but Heaven.*"

We may twine the green wreath round the brow of the brave,
We may tread in the footsteps of glory,
And fame from oblivion a record may save,
Which shall make us resplendent in story:—
Yet what is the wreath which the world holds so high;
Will it free us from care for the morrow?
Will it dry the big tear-drop on misery's eye?
Or soften the throbbings of sorrow?

No! not in this world can we look for relief;
From the bright gilded pages of story;
For the wound that is made by the arrow of grief,
Is ne'er healed by the bandage of glory.
But to brighten the clouds which may shadow our days,
The hope of eternity's given;
And the light that is shed by religion's pure rays,
Serves to guide our frail footsteps to Heaven.

From the Boston Intelligencer.

Morning Prayer for a Child.

O God, I thank thee that the night,
In peace and rest hath pass'd away;
And that I see, in this fair light,
My Father's smile, that makes it day.

Be thou my guide, and let me live
As under thine all-seeing eye:
Supply my wants, my sins forgive;
And make me happy when I die.

Evening Prayer for a Child.

Another day its course hath run,
And still, O God, thy child is blest,
For thou hast been by day, my sun;
And thou wilt be, by night, my rest.

Sweet sleep descends my eyes to close,
And now, while all the world is still—
I give my body to repose,
My spirit to my Father's will.

MISCELLANY.

Extract from Abbe Raynal's history of settlements, trade, &c. of Europeans in the East and West Indies, in 8 vols.—London, W. Strahan and T. Cadell, 1783. Vol. 5, Chap, xi, p. 261.

"In America, it is generally believed and asserted that the Africans are equally incapable of reason and of virtue. The following well authenticated fact will enable us to judge of this opinion:—

"An English ship that traded in Guinea, in 1752, was obliged to leave the surgeon behind, whose bad state of health did not permit him to continue at sea. Dr. Murrray was there endeavouring to recover his health, when a Dutch vessel drew near the coast, put the blacks in irons, whom curiosity had brought to the shore, and instantly sailed off with the booty.

"Those who interested themselves for these unhappy people, incensed at so base a treachery, instantly ran to Cudjoe, who stopped them at his door, and asked them what they were in search of? *The white man who is with you* (said they) *who should be put to death, because his brethren have carried off ours. The Europeans*, (answered the generous host) *who have carried off our countrymen, are barbarians; kill them whenever you can find them. But he who lodges with me is a good man; he is my friend; my house is his fortress: I am his soldier, and will defend him. Before you can get at him, you shall pass over me. O, my friends, what just man would ever enter my doors, if I had suffered my habitation to be stained with the blood of an innocent man?* This discourse appeased the rage of the blacks; they retired ashamed of the design that had brought them there; and some days after acknowledged to Dr. Murray himself, how happy they were that they had not committed a crime, which would have occasioned them perpetual remorse.

"This event renders it probable that the first impressions which the Africans receive, in the new world, determine them either to good or bad actions. Repeated experience confirms the truth of this observation: those who fall to the share of a humane master, willingly espouse his interests. They insensibly adopt the spirit and manners of the place where they are fixed. This attachment is sometimes exalted even into heroism. "A Portuguese Slave who had fled into the woods, having learned that his old master had been taken up for an assassination, came into the court of justice, and acknowledged himself guilty of the fact; let himself be put in prison in lieu of his master; brought false, though judicial proofs, of his pretended crimes and suffered death instead of the guilty person. Actions of so sublime a nature must be uncommon. We will mention one, which though less heroic, is nevertheless very praise worthy."

"A Planter of St. Domingo had a confidential slave, whom he was perpetually flattering, with the hope of speedy freedom, which however, he never granted him. The more pains this kind of favourite took, to render himself useful, the more firmly riveted were his fetters, because he became more and more necessary. Hope however did not forsake him, but he resolved to attain the desired end by a different mode.

"In some parts of the Island, the Negroes are obliged to provide for themselves with clothes and nourishment; and for this purpose they are allowed a small portion of territory, and two hours every day to cultivate it. Those amongst them who are active and intelligent, do not merely gain their subsistence from these little plantations, but they likewise acquire a superfluity, which insures a fortune to them, more or less considerable.

"Louis Desrouleaux, whose schemes rendered him very economical, and very laborious, had soon amassed funds more than sufficient for the purchase of his liberty. He offered them with transport, for the purchase of his independence, which had been so often promised him. *I have too long traded with the blood of my fellow creatures*, (said his master to him, in a tone of humiliation;) *be free, you restore me to myself.*—Immediately the master, whose heart had been rather led astray, than corrupted, sold all his effects, and embarked for France.

"He was obliged to go thro' Paris, in order to reach his province. His intention was to make but a short stay in that metropolis; but the various pleasures he met with in that superb and delightful capital, detained him until he had foolishly dissipated the riches which he had acquired by long and fortunate labours. In his despair, he thought it less humiliating to solicit in America, assistance from those, who were obliged to him for their advancement, than to ask it in Europe, of those who had ruined him.

"His arrival at Cape Francois caused a general surprize. No sooner was his situation known, than he was generally forsaken; all doors were shut against him; no heart was moved by compassion. He found himself reduced to the necessity of passing the remainder of his days, in that retirement and obscurity, which is the consequence of indigence, and especially when merited; when Louis Desrouleaux came to throw himself at his feet. "*Condescend* (said that virtuous freeman) *condescend, to accept the house of your slave; you shall be served, obeyed, and beloved in it.*" But soon perceiving that the respect which is owing to the unfortunate, and the attention which is due to benefactors, did not render his old master happy, he pressed him to retire to France. "*My gratitude will follow you.*" (said he) *embracing his knees.* "*Here is a contract, for an annual income of fifteen hundred livres,* which I conjure you to accept. This fresh instance of your goodness will be the comfort of my future days.*

"The annuity hath always been paid beforehand since that period, Some presents as tokens of friendship, constantly accompanied it from St. Domingo to France. The giver and the receiver, were both alive in 1774. May they both serve for a long time, as a model to this proud, ungrateful, and unnatural age.

"Several acts resembling this of Louis Desrouleaux, have affected some of the planters. Several of them would readily say, as Sir William Gooch, governor of Virginia, when he was blamed for returning the salutation of a negro,—"I should be very sorry that a slave should be more mannerly than myself."

* £62, sterling.

Public Charities.—The period of the year is now commenced in London, when scarcely a day passes without an anniversary meeting at some of the taverns, to celebrate and support the public institutions of charity. It is generally computed, with great correctness, that the average amount of the collections at each of them is 400*l* and that four days in the week are selected as most convenieut, this renders a total of 1,600*l*. per week for March, April and May, which gives an aggregate of contributions to the amount of 19,200*l*., taking four weeks for each of these months, and avoiding any extraordinary donation beyond the common qualification of 31*l*. 10*s*. or 5*l*. 5*s*. This is noticed from year to year with just astonishment, and is superior to those of any other city in the globe; and even in the midst of commercial and agricultural depressions, which have scarcely been found to effect the benevolence of a generous people; who notwithstanding the causes, and notwithstanding the prodigious increase of charitable institutions, still stand forward to commiserate the poor and afflicted, and to found places of refuge and consolation in the hour of their calamity. Nearly seventy of these institutions have been founded during the last twelve years, and previous to that time there were upwards of 400, none of all which have been suffered to decline:—a few of the old charities have not met with such liberal support as they have heretofore received, but then their funds have been for the most part protected by frugal management, which have saved them from depression, while they are compelled to yield some of their popular favour to new establishments, and the modern zeal for education.

The picture of London's benevolence can never be contemplated without the deepest veneration for the national character.

From the National Gazette.

The Hottentot women generally ride on oxen. In a late and very interesting volume of "Travels in the interior of Southern Africa," by William Burchell, Esq. the oxen are thus described:

"The oxen are generally broken in for riding when they are not more than a year old. The first ceremony is that of piercing their nose to receive the bridle; for which purpose they are thrown on their back, and a slit is made through the *septum*, or cartilage between the nostrils, large enough to admit a finger. In this hole is thrust a strong stick, stripped of its bark, and having at one end a forked branch to prevent its passing through. To each end of it is fastened a thong of hide, of a length sufficient to reach round the neck and form the reins—and a sheep skin, with the wool on, placed across the back, together with another folded up, and bound with a *rein* long enough to pass several times round the body, constitutes the saddle. To this is sometimes added a pair of stirrups, consisting only of a thong with a loop at each end, slung across the saddle. Frequently the loops are distended by a piece of wood, to form an easier rest for the foot. While the animal's nose is still sore, it is mounted and put in training; and in a week or two is generally rendered tolerably obedient to its rider. The facility and adroitness with which Hottentots manage the ox, has often excited my admiration. It is made to walk, trot or gallop, at the will of its master; and being longer-legged, and rather more lightly made than the ox of England, travels with greater ease and expedition; walking three or four miles in the hour, trotting five, and galloping, on an emergency, seven or eight."

Treatment of the Jews in Morocco.

That city is said to contain about 2,000 of these persecuted people—they are confined to one quarter, about one mile round: no age nor sex dare go into the town, unless barefooted. Their dress is black and shabby. Most of the women are of a fair complexion; their rose and jessimine faces would charm any but their Mahommedan masters: their delicate features are very expressive and their eyes enchanting. These perfect beauties worthy to serve as models to a Grecian Sculptor are treated with disdain and barbarity—they are obliged to prostrate themselves before ugly negro women who live with the mussulmen. The Jews are the only goldsmiths, tinmen, and taylors that are there.

From the Daily Advertiser.

ROXBURY, MAY 24, 1822.

Mr. Hale—If acceptable to you, I will add some supplementary remarks on the present season.

It appeared to be unusually early, by my former statement of unquestionable facts. It has not lost its character in that particular, as the additional facts will shew.

In 1815, June 3d, first cinnamon roses in flower—1816, June 10th, do.—1821, June 6th, do.—1822, May 23, [a difference of a fortnight, which I shall presently explain.]

Persian Lilac, first in flower, in 1818, June 1st—in 1819, June 1st—in 1822, May 22d.—

I could extend this comparison to twenty other plants, but one or two as satisfactorily prove the fact, as so many hundreds. The truth is, that from May 6th to this day we have had an uninterrupted course of growing weather. No check to vegetaton; and those who loosely, and lightly, and without any attention to facts, affirm that early seasons are injurious, and that a fine promise in April will be repaid by a severe disappointment in June, are mistaken.

There is, in truth, no general law revealed to us, or discovered on this subject, and if it is destined hereafter to be known, it can only be obtained by a careful noting and record of facts.

I stated in my former remarks that the prospect of hay was better than usual—but since that time an unusual drought from May 7th to May 20th, at a period when the grass from its extreme tenderness, is more susceptible of injury than at a later period, has changed the prospect. I have since ascertained that the clover suffered severely from our open winter, not having its usual protection. The grass now appears to be inclined to "spindle" as the farmers express it—that is, it sends up only its flowering stalks, while its leaves are thin and few. These remarks apply only to warm and dry soils. We are not able to say what will be the effect on meadows and lands distant from the sea, which are a fortnight later.

The peaches looked admirably 14 days since, but they now show that they suffered from the winter. The extremities look sickly. Cherries, plums and apricots have set finely. The forwardness of the season, and our great heats, have been favourable to them. Peas flowered very abundantly, but they have in general set indifferently, owing to the drought at the critical moment of the filling out of the germ or fruit.

It is too early to decide with respect to apples. The blossom has been beyond any thing I have seen, but it is to be feared that the dry weather may prevent their setting. It is a great error to suppose, that our plants suffer principally from cold or too much moisture. I find that in the wet climate of England they attribute the loss of their fruits to the searching and dry winds of May, winds which would make us shudder, and dryness, which would oblige us never to walk out without an umbrella.

I have now peas in pod two inches long, a fortnight earlier than I have ever seen them, and I have no doubt that as we gather the cinnamon rose in May, we shall have green peas on our tables at Artillery Election, a thing often talked of in *old times*, but seldom realized since I have been

A ROXBURY FARMER.

I have at this day, Carolina potatoes, as forward as I have ever before had them on the 23d of June, and I am happy to say, that several of my brother farmers have imported the slips, and I trust and believe they will be in a very few years, except in very cold ones, as plenty in market as radishes, though I hope never to see them as *cheap*. They must be a luxury with us, and for every luxury, we ought to be willing to pay. I trust it will be understood, that I am not a raiser for the market, but I have a proper feeling for those enterprising, and active, and indefatigable men who are—who collect the filth of your city by midnight labour, doing more good to your health than all the quarantine laws in the world, and return to you, healthy vegetables, and delicious fruits, better, if moderately used, than all the simples or compounds of the new Pharmacopeia.

TO FARMERS.

It is asserted, beyond a doubt, that the best way to cleanse Merino Wool, is to make a suds and immerse the sheep in it; take them out and squeeze the wool as dry as possible, and let them stand two or three hours; then take them into clear running water, and wash them in the usual way. In this manner, Merino wool may be cleansed altogether better than it can possibly be after it is taken from the sheep, and there will be much less trouble in carding and spinning it.—*Montpelier (Vt.) Watchman.*

HEAT DISCOVERED IN THE MOON'S RAYS.

The following interesting experiment was made by Dr. Howard, by means of a differential thermometer of his own invention. "Having blackened the upper end of my thermometer, I passed it in the focus of a 13 inch mirror, which was opposed to the light full moon. The liquid began immediately to sink, and in half a minute was depressed 8 deg. when it became stationary. On placing a screen between the mirror and the moon, it rose again to the same level, and was again depressed on removing this obstacle."

From the Club Room.

"I never shun a grave-yard—the thoughtful melancholly which it inspires, is grateful rather than disagreeable to me. It gives me no pain to tread on the green roof of that dark mansion, whose chambers I must occupy soon—and I often wander from choice, to a place where there is neither solitude nor society. Something human is there—but the folly, the bustle, the vanities, the pretensions, the pride of humanity are gone. Men are there, but their passions are hushed, and their spirits are still—malevolence has lost its power of harming—appetite is sated, ambition lies low, and lust is cold—anger has done raving, all disputes have ended, all revelry is over, the fellest animosity is deeply buried, and the darkest sins are safely confined by the thickly-piled clods of the valley—vice is dumb and powerless, and virtue is waiting in silence for the voice of the archangel, and the trump of God."

Death-bed saying of Sir Isaac Newton's.

"I do not know (said the great philosopher a little before his death) what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Anecdote.

A white man meeting an Indian, asked him "whose Indian are you?" To which the Indian replied, "I am God Almighty's Indian; whose Indian are you?"

Dr. Ware's Answer to Dr. Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists*, by Henry Ware, d. d. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. *May 17.*

"*True Messiah Exalted.*"

FOR sale at this office, 62 cts. per dozen, 6 cts. single, a small tract entitled "The True Messiah Exalted, or Jesus Christ really the Son of God, vindicated in three letters to a Presbyterian minister. By David Millard, Minister of the New-Testament."

—ALSO—

Objections to Unitarian Christianity considered. Testimonies of Dr. Watts in favour of Christian Candour and Religious Inquiry. And the Trial of Calvin and Hopkins, vs. the Bible and Common sense.

TRACTS.

JUST published at the Christian Register Office, No. 47, Marlboro'-street, "*Testimonies of* Dr. Watts *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

SCHOOL WANTED.

BY a young man of good classical education, who has for several years been employed as an instructor. Satisfactory recommendations will be given as to character, qualifications, &c.

A line addressed to A. B. and left at this office will be immediately attended to: or reference may be had to the Editor. May 17.

BOARDERS WANTED,

A RESPECTABLE private family in a healthy situation near the city, and in the neighbourhood of a good school, would receive as boarders on reasonable terms, 2 or 3 children, either girls or boys from good families. Or they would receive a few other genteel boarders.—Apply at this office. May 17.

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